SPECIAL TOPIC: INSPIRATION

This is the faith assertion that God was actively involved by His Spirit in recording His acts, promises, and will for mankind. It is "the" divine self-disclosure! This disclosure is called "revelation." Its recording for future generations is called "inspiration."

1. authorship theories
2. grammatical irregularities
3. vocabulary variety
4. cultural idioms
5. transmission, translation issues (i.e., which Hebrew text, MT, LXX, or Targums is chosen)
6. progressive revelation on some issues
    a. the afterlife
    b. eschatological
        (1) persons
        (2) events
    c. Mosaic requirements
        (1) certificate of divorce
        (2) food laws
        (3) circumcision
        (4) worship days

One more problem related to the theological presupposition of inspiration is the historical variety found in the records of Jesus' life (i.e., the Gospels). They record the chronology and details of Jesus' actions, words, and travels differently. The best discussion of this variety is found in Gordon Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, chapter 7, "The Gospels: One Story, Many Dimensions," pp. 127-148. It assures that the Gospel authors had the freedom to

1. collect
2. arrange
3. adapt

the teachings of Jesus to introduce Him to select audiences. Therefore, the Gospels are not biographies but gospel tracts. I fully agree with this interpretive presupposition.

The only use of the word "inspiration" in the Bible is in 2 Tim. 3:16 and is literally "God exhaled." Notice that the term "Scripture" in the NT always refers to the OT (i.e., 2 Tim. 3:15 refers to Timothy's Jewish upbringing). Notice the purpose of Scripture is two fold.

1. wisdom that leads to salvation, 2 Tim. 3:15
2. training in righteousness, 2 Tim. 3:16

Notice how John 5:39; 1 Cor. 15:3-4; and 1 Pet. 1:10-12 see the OT as pointing toward Christ. Jesus Himself asserts this in Luke 24:25-27 (i.e., the two on the road to Emmaus)! The Spirit also fully led OT writers (cf. 2 Pet. 1:20-21). The church accepted the canon (see SPECIAL TOPIC: CANON) of the synagogue. They saw it as fully inspired (cf. Matt. 5:17-19). However, they also realized that the NT, which contains Jesus' words and deeds, was ultimate revelation (cf. Matt. 5:21-48; Heb. 1:1-2). Jesus is the full, final, and complete revelation of YHWH (cf. John 1:1-5,14; Col. 1:15-16). He fulfills the OT promise of Messiah (see SPECIAL TOPIC: MESSIAH, cf. Matt. 26:31,56; 14:27,49; Luke 20:17; John 12:14-16; 13:18; 15:25; 17:12; 19:24-36; Acts 1:16; 3:18,21-26; 4:25-28).

The Spirit must open the mind and heart before fallen humans can understand (see SPECIAL TOPIC: ILLUMINATION, cf. Acts 8:34-35; 13:27). The Spirit led biblical writers to express in human words, idioms, and illustrations the truths of God's self-disclosure in Jesus (cf. John 14:26; 15:26-27; 1 Cor. 2:10-11,13-16) and His will that all humans be restored to fellowship with Himself (i.e., saved).

A good brief discussion is in Millard J. Erickson, *Christian Theology*, 2nd ed., pp. 224-245.

SPECIAL TOPIC: THE BIBLE (its uniqueness and inspiration)

SPECIAL TOPIC: THE BIBLE (Bob's Presuppositions)

SPECIAL TOPIC: YHWH'S ETERNAL REDEMPTIVE PLAN

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